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A HISTORICAL LOOK AT THE ALA CODE OF ETHICS

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ABSTRACT

A HISTORICAL LOOK AT THE ALA CODE OF ETHICS

by Barbara J. Murray

This thesis traces the history of the American Library Association to determine why more than sixty years elapsed between the founding of this organization and its adoption of an ethical code. The current code was examined to determine its relevancy for today's librarian.

Examination of events which led to the 1876 Conference and of the personalities which dominated the organization in the early days affords a basis of comparison with emerging changes in goals and leadership beginning in the 1920s.

This study concludes that the early members of ALA held assumptions about their role as librarians which reflected high ethical standards and a missionary zeal to educate. These assumptions were replaced by the service orientation of public librarians, which dominated the Association in the twentieth century. The code, then, appears to represent the views of the public librarians, and it is not relevant for the needs of all librarians.

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Introduction

A historical look at the ALA Code of Ethics traces not only its own history, but the changing role of librarians as well. When the ALA was formed, many of the librarians shared assumptions about their role as librarians. For them this role included a national calling or mission to help in the education of the public and bring about a unity that was lost during the Civil War. Filled with this purpose, librarians helped to form and shape the American Library Association. Through founding an Association, the inspired librarians became leaders in their profession by setting a precedent which was then copied abroad.

Not all of the founders were in agreement about issues, but this dissension seems to have been healthy for the Association. It was through dissension that many different types of libraries were represented during this period. The public library was one of these, but it was still a very new and small segment of the total membership. Most of the libraries at that time were either semi-public, private, subscription, or proprietary. In time this situation changed as the public library movement swept across America, and the librarians who filled the new positions came to their jobs with different assumptions about their role in the library. A much greater

conflict emerged within the ALA as the views of the newer librarians challenged the more dominant position of the founders. When this happened, some of the public librarians, who felt they were not being well represented in the organization, formed their own separate association, the Special Libraries Association. However, the growing dominance in numbers of public librarians began to outweigh the founders' influence in the ALA, and eventually the ALA became the spokespiece for public librarians. Ironically, the separate organization that was started by public librarians now represents professionals whose work environment and job description resemble those of the early founders.

For sixty-two years the ALA existed without an adopted code of ethics. The members' assumptions reflected clear ethical standards held by the early librarians, and no ethical code was adopted until after these founders ceased to influence the Association. Although one librarian had written a Canon of Ethics, ideals expressed in it reflected some of the nineteenth-century thinking about professionalism, and they may also have been inspired by changes taking place in other professions.

When the public librarians dominated the membership in the ALA, the concerns of the organization shifted completely toward meeting needs of the public. The Association's concerns were expressed in "broad social terms"

rather than in the previously held narrow focus on education. Issues that were concerns of the public were now concerns of the library. An ethical code was adopted to address those concerns, but there continued to be dissatisfaction among the librarians as to which of the public's needs should be met and how the librarians could be meeting them. When concerns continued to change, they were reflected in either written standards or an ethical code. The idealistic approach held by the founders of the ALA has been replaced by a legalistic set of guidelines for librarians. Because the nature of these guidelines is legalistic, it seems appropriate to assume that in time they will be tried in court to test their validity.

Chapter 1

Events Leading up to the 1876 Conference

> . . .you must foster the instinct for reading, and then apply the agencies for directing it.
>
> Justin Winsor

Access to books has been part of the American heritage since Colonial days. At that time the fifty-volume collection of Miles Standish was considered to represent "the taste of a well read soldier." That taste was an intellectual one, cultivated and influenced by such institutions as Cambridge and Oxford. Private libraries have helped to shape America and have added a new dimension to its growth. This was so as early as 1638, when the library of the Rev. John Harvard became "the nucleus of the present Harvard university library." In 1712-13, the Rev. John Sharpe in New York proposed new ideas: a public library, a public school, and a catechizing chapel. The library was to be free to all and was one of the earliest hints of our modern public library system (Bolton, Am Lib Hist 1-2).

Subscription libraries, or those which required paying a fee, were also being conceived during this time by Americans such as Benjamin Franklin. However, when he proposed the idea of forming one, he found it difficult

"to find more than fifty persons, mostly young tradesmen, willing to pay down for this purpose forty shillings each, and ten shillings per annum" (Bolton, Am Lib Hist 3). Americans may have valued the knowledge from books, but they have wanted access to them without having to pay, and they have also been reluctant to pay for something that benefitted others. The subscription library that Franklin began in 1731, which he called "mother of all the subscription libraries in North America" (Fletcher 269), eventually became the Philadelphia Library Society. Not only would Philadelphia have the reputation for having started the first subscription library, but over a century later, it would also host the library conference of 1876 and see the establishment of the first association of librarians.

The first significant change in the financial support of libraries came from the library law in New York. This law passed in 1835 enabled schools to obtain funds for books by matching funds with those collected by a school district. It not only established a precedent for obtaining money for books, but it also reaffirmed that the books had such significant value to the American public that they were finally willing to pay for them. Other states followed New York, but were not always as financially supportive. In 1854 Maine passed a law which, according to C.K. Bolton in American Library History (10), was unsatisfactory. This law allowed for a dollar levy on

each rateable poll for the establishment of a library and twenty-five cents on each poll for its maintenance. Bolton doesn't clarify whether the amount wasn't not enough, or whether the law wasn't enforced. Bolton also claimed that it wasn't until 1890 that the fostering of town libraries really came about through the State Library Commission established in Massachusetts. The Commission and the fostering that followed, however, came after the establishment of the ALA, a library school at Columbia, and the recognition libraries and librarians were beginning to earn in America.

Before the ALA was established, most libraries in America were either semi-public, private, subscription, or proprietary. Although there appears to be an overlapping between these different types, in an article "Proprietary libraries in relation to the public library" Dr. Fletcher distinguishes among them and explains that the proprietary library was the antecendent of the public library. The proprietary libraries were semi-private, but they "generally make it possible for a share of the general public to use their books at least on the premise" (Fletcher 269). Subscription libraries such as the Philadelphia Society, which Benjamin Franklin founded, were financed by tradesmen. Later these libraries either died out or became part of the proprietary category which evolved into the public library. The mercantile libraries, such as the one in New York, were privately owned by

associations, but were unable by 1909 to compete with the public library and became "extinct under that name." Columbia and Brown universities belonged to the semi-public libraries category. One can see how close these categories are when Fletcher says,"The Young Men's Christian Association Libraries of today constitute a large and important section of the semi-public libraries" (Fletcher 269). The librarians in these libraries were well-educated. They had a scholarly approach to their collections and patrons. In Proprietary and Subscription Libraries, Bolton claimed that in the proprietary library "the efficient librarian" had a firmer position than in a public library. These librarians, he maintained, were not expected "to assume the complicated role of a high-class janitor, caterer, and department store manager . . . ." The proprietary libraries served the wealthy, better educated men of American society. Although the term "public" was often used during this period, it generally referred to the subscription libraries (Thomison 3). The concept of a free and public library became a movement with the foundation of the Boston Public Library in 1852 (Steig 94). It would take a long time for this concept to become interpreted as part of an individual's Constitutional right. However,this is not to say that the proprietary library was not considered public, for it was. "Public" in that context meant the communal sharing of highly selected reading material. Yet sharing did not include

everyone, only a select few. The barrier of a fee excluded the less educated from being part of such a community, but for the educated it afforded books which were part of their education and the company of people who shared that background. (Bolton, Proprietary p 2-3). Such an attitude continued into the 1900's, as voiced by Dr. Fletcher in Library Journal (271): "Unless the American people come to care less and less for the things of the spirit, it cannot be otherwise than that those who have means will combine in associations of one sort or another in which they can secure intellectual advantages not open to all." This was the sort of intellectual mindset about libraries and librarians that existed at the time of the 1853 conference of librarians.

When Charles B. Norton suggested in his editorial for the July 15, 1852 edition of Norton's Literary Gazette and Publishers' Circular that a national convention of librarians should be held, the librarian at the Smithsonian Institution was Prof. Charles C Jewett (Thomison 1). Jewett helped promote the idea of a conference, and librarians such as Reuben A. Guild at Brown University and Seth Hastings Grant of the New York Mercantile Library were highly supportive. However, for all his enthusiasm, Jewett had doubts at the last moment about librarians supporting the convention by their attendance. "The fact is our fraternity are generally very quiet, unostentatious men, not accustomed to public speaking, or fond of exhib-

iting themselves" (Thomison 2).

Over a year passed before the conference finally took place on September 15, 1853, and only forty-seven libraries were represented in the total attendance of eighty men present. There were also attendees from other professions: historians, lawyers, professors, and ministers (Thomison 3). Why would these professions be represented at a conference of librarians? It is logical to assume that the librarian was also considered to be a professional in charge of a private or semi-private collection. They were esteemed by their fellow professionals, who patronized these libraries, and they had their patrons' support because they saw the concerns of the library to be their own as well. A discussion in which the library was defined as public even though its function was either semi-public or subscription came up at the convention when a response was made by the Reverend Edward Everett Hale to the suggestion that more popular libraries be established in America. Hale, who represented the Worcester, Massachusetts Young Men's Christian Association library, agreed with this request, and in so doing he defined the term "public" as applying to the subscription library (Thomison 4). Hale's library and the other Young Men's Christian Association libraries represented a large portion of the semi-public libraries and were therefore considered important. Although the librarian of the Chicago Public Library was in attendance, there is no mention of

his ever contesting these terms. Fletcher states that "When the librarians of America first met in council in 1853, I believe there was not among them one representing free public library. Jewett, Poole, Lloyd Smith, Guild and the others were from semi-public institutions" (Fletcher 272). The influence of the public library upon America and upon the concept of the librarians' role was just beginning. It would take another conference twenty-three years later for this influence to start becoming visible.

Chapter 2

The American Library Association is Established

During the years between the 1853 and 1876 conferences many of the ways in which the country viewed itself changed. After the Civil War and the Reconstruction Period, Americans moved toward national unity. The growing importance of public institutions and associations was part of this move. As more schools became available for the public, the need for libraries also increased. Subsequently, as one profession formed an association, others followed. Moving away from the concept of "private" to the idea of being "public" set the stage for the biggest celebration of the century, the American centennial. Focusing on its achievements, the United States had much of which to be proud. A new spirit was in the air, "an optimisitc and courageous outlook for the future" (Holley 3). There were now 5,000 American public libraries, and librarians were gaining more recognition by the public. With the stage set, all that was needed was for one daring actor to step into the spotlight, and that actor became the first secretary of the national association of librarians, Melvil Dewey. Although Dewey's energy and presence would move librarians toward the formation of a national association, his concept of a librarian would

not be shared by all the members. From the very beginning the organization had a conflict about who it represented. For some members the library was a place of instruction, and librarians were educators. Other members disagreed and claimed the library was also, or was becoming, a recreational place for the community.

In October of 1876, 103 delegates met in Philadelphia for a library conference with the intent of forming "a permanent organization." The conference, according to the committee who set out the first call, would "afford opportunity for mutual consultation and practical co-operation" (Holley 3). Of the delegates, a small percentage were representatives from public libraries, which were a new and growing institution in America. Most of the representatives at the conference were from academic, private, subscription, or special libraries (Holley states that there were 24 representatives from public libraries [p18], but Bolton claims only 14 [p7]). Still even with this small representation, some of the papers to be read at the conference reflect the growing interest in this new direction. S. F. Haven of the American Antiquarian Society was scheduled to read one of these papers on "The Modes of Construction Appropriate to Public Libraries," and "Some Popular Objections to Public Libraries" was listed with William F. Poole's name (Holley 127). Other issues such as universal cataloging, bibliography as a science, and copyrighting were subjects on the program. There was,

however, no mention of a code of ethics in the program or at the conference. One of the few instances of its being on anyone's mind appears in the correspondence between Poole and Justin Winsor during the summer before the conference. Winsor, who represented the Boston Library and was internationally well respected as a librarian, was the chairman of the conference. When Poole wrote accepting a position on the conference committee, he seemed to feel he represented the interests of the public.

> I am very glad the matter of the Phil. Conference has now got into such shape that the public and the library interest of the country will have entire confidence in it. The change in Mr. Spofford's views is evidence of this. What do you think of having a few papers prepared and read, with conversations upon them? For instance, there is a vast deal of misconception in the public mind, and especially among our best and most cultivated men, as to the propriety of circulating novels in our public libraries. It is a misconception which yields when the facts are fully presented to them . . . Now can't you write a paper on that subject? Can't we get Spofford to write a paper? (Holley 77-78)

Less than a week later, Poole wrote another letter to Winsor in reply to one he had received from him. In this letter it seems obvious that he now accepted the idea that the conference would not be used as a platform to address any controversial subject.

> What you say about introducing anything polemic and that will raise controversy, expresses my views. My idea was that you or somebody big enough to treat the subject in an <u>unpolemic</u> way, and that would impart some needed information and matter that is very little understood, was the thing needed. Perhaps the best way will be to let it alone as you suggest. (Holley 82-83)

However, at the conference Poole was unable to "let

it alone." In his speech he took the stand that fiction of "marginal quality" could be used to induce a habit of reading. Once that was formed, he argued, tastes could be elevated. A heated discussion followed, then a clarification by Samuel S. Greene brought out the separation between the two major kinds of libraries.

> Popular libraries are not established merely for instruction. It is meant that they should give entertainment also. They are regarded as a means of keeping order in the community by giving people a harmless source of recreation.(Wiegand 10)

The ideas of William Poole and Samuel Green are not so unlike those of Melvil Dewey. They also wanted to educate others, but their concept of that education is very different from Dewey's. This was a break from the way librarians were viewed in the past when their role was to acquire and preserve materials. The reason seems clearly to rest on the fact that now the people who would be coming into the public or popular libraries were not as educated as the patrons in the past; however, just how and who should decide what they were to read seems to split the librarians at the very formation of an association that was established to bring unity.

One way of trying to understand why the ALA did not address the issue of a code in 1876 is to look at the man who appears to be most responsible for getting the organization established. Although he wasn't the first or the only person to conceive of this idea, his personality, energy and enthusiasm made it finally happen. Dewey's

predecessor, Prof. Charles C. Jewett of the Smithsonian Institution, has been called the "ablest and most zealous of the early American reformers in the methods of library administration" (Thomison 1). Jewett was the librarian elected president of the convention that met on September 15, 1853 in New York; however, circumstances prevented a second such convention from meeting. Finally in 1876 Dewey, who had the same kind of drive or zeal, was able to get another conference convened.

Melville Louis Kossuth Dewey, as he was christened, was born to Eliza and Joel Dewey on December 10, 1851 in Adams Center, New York (Rider 3). In a biography written by Dewey's nephew, Dewey's parents are characterized as austere. Perhaps such a disciplined early life embedded in Dewey thoughts of how to continually economize on time, as well as an elevated view of how one approached work. When Dewey was only fifteen he was already showing the signs of scrutiny that would be very much a part of his adult life. From his diary:

> I have been weighing and measuring myself this afternoon and find that I weigh one hundred twenty-five pounds and am five feet and five and a fourth inches in height. In looking over my small stock of worldly goods I find that I have fifty dollars' worth of clothing, fifty dollars' worth of books, and twenty-five dollars' worth of miscellaneous traps. (Rider 6)

Not only did Dewey bring this exacting approach into his adult life, but he also brought with him a personal mission to educate.

> I have now about fully decided to devote my life

> to education. I wish to inaugurate a higher education for the masses. The more I think of it the more I am convinced that our present system of educational institutions, especially the district and academic schools, are more than half failures. This should not be so. This shall not be so. If my life is spared and God permits, the people shall have this subject brought home to their conscience. I say "conscience" for I believe it to be a great sin for those who have controll [sic] of youth to allow or rather indirectly compell them to waste so much time in acquiring so little knowledge. (Rider 8)

By the time Dewey was an undergraduate at Amherst he had already had enough experience teaching that he formulated the philosophy that would shape the course of his life. After realizing that his life was too short to accomplish all that he might want to do, he reasoned that through directing others he could enable them to accomplish what he wouldn't have the opportunity to do.

> I always realized that out of a score of things that had greatly attracted me, I could do only one with one life and so I determined that my highest usefulness would be not to do anyone of these things, but to stimulate others to take up the work. I thought I might on an average each year induce one person to do some important work that he would not have done except for my influence. (Rider 18)

This then was the man who, by the sheer force of his persistent personality, pushed himself and circumstances toward a higher goal. Dewey could see the advantage of forming a national association of librarians as a beginning step to obtain such a goal. Once that was done, Dewey would move on to the next step of setting up a school to train the librarians who would then carry out the goal to become known as the nation's true educators.

Dewey was not the only one to see librarians in this light. His ideas were also shared by librarians such as Charles Cutter, who wrote in an article for The Nation:

> All librarians are more or less called on to assist investigation; if not supposed to be omniscient, they are at least expected to know where to look for any bit of information that is wanted. But the town librarian can not be content with this; he must be qualified to direct the reading of his clientage; he should be in a way the literary pastor of the town; he must be able to become familiar with his flock, especially with the young, to gain their confidence, to select their reading, and gradually to elevate their taste. (Holley 90)

Cutter wrote of the "town librarian," which would imply the public librarian, so it is clear that both he and Dewey saw the public library from the subscription or proprietary library perspective. There were others at the conference, such as Poole, who did not make this same connection, but were envisioning the library as a place without restrictions where one could read whatever he pleased. Poole remarked that in a discussion "made up of our best literary men" about whether fiction should be read or not because it was not true, Poole "took the other side." "I replied by defending the thesis that there was in literature nothing true but Fiction" (Holley 77). This thinking is in contrast to views of such librarians as Dewey and Cutter, who sought to educate and elevate readers. The difference between these two is at times a subtle one, as can be seen in the titles of papers to be read at the conference:

"Personal Intercourse and Relations between Librar-

ians and Readers in Popular Libraries." Samuel S. Green, Worcester Free Public Library.

"Some Popular Objections to Public Libraries." William F. Poole, Chicago Public Library.

Librarians like Dewey were pushing toward the elevation of the profession with topics such as these:

"Bibliography as a Science." Reuben A. Guild, Librarian Brown University.

"Qualifications of a Librarian." Lloyd P. Smith, Philadelphia Library Company (Holley 127).

Although Poole was unable to restrain himself at the conference, discussing his position on fiction as part of a library collection, he and others who shared his ideas could save these battles for another day. In the meantime Dewey's energy moved the conference toward issues,and helped the minority to obtain some of the goals they desired.

During the conference the influence and presence of Dewey were everywhere. He was able to persuade the committee to recommend the use of the metric system in recording the sizes of books, and at the same time show his disapproval of less-than-ideal behavior among those in the profession. When Poole objected that he had not been aware of any decision regarding the use of centimeters in book measurements, Dewey was quick to point out that while the more responsible members were discussing serious matters, "a very small minority felt constrained to retire---

shall I say it ---to smoke" (Thomison 9).

This friction between Poole and Dewey is more than it first appears; it is also the division between two different perceptions of a librarian as a professional. Dewey wanted to educate, to be a headmaster, so his ideas would filter down to others. Poole, on the other hand, represented an on-going American attitude against authority. This division would appear again and again, but it began at the first conference. The following year when Dewey wanted the Association to endorse his position to omit capitals in entries, Poole's resistance is very clear. He regarded the question as one of taste and did not want the association to take a stand. "The Association ought not to prescribe any special rule in this matter, no more than it ought to say what kind of necktie a male shall wear" (Thomison 16).

Poole opposed other ideas that Dewey proposed to the Association. One of these was Dewey's desire to create a training school for librarians. Seeing that in other professions, such as medicine and teaching, specialized training was required in schools, Dewey felt that to be included among these professions "library economy" should have its own school, which would provide the proper training. He presented this idea to the Association in a request for its support. Poole objected to the implication that librarians were not being well trained, and he stated that training existed in the Boston Public Library

as well as his own library in Chicago (School 16). The only support from the Association that Dewey was ever able to receive before the school was established was in the form of a resolution:

> That this Association desires to express their gratification that the trustees of Columbia College are considering the propriety of giving instruction in library work, and hopes that the experiment may be tried. (Rider 43)

Perhaps the one idea of Dewey's that was the most easily accepted by the Association was the one he shared with publishers Frederick Leypoldt and Richard Rodgers Bowker. Leypoldt and Bowker had already had in mind a library periodical when Dewey met with them in New York on May 17-18, 1876 Sharing a common interest to meet the needs of librarians, they established the American Library Journal and published its first issue September 30, 1876, with Melvil Dewey as managing editor. Dewey was finally able, after Smith made the motion, to get the journal recognized by the Association as its official publication on the final day of the conference (Wiegand 11).

The Association was established, but it is worth noting that from the very inception there was not complete unity among members of the profession. It appears there was a desire for unity or perhaps a recognition at least of its need among the members when those same members voted on a preamble concerned with "increasing reciprocity of intelligence and goodwill among librarians and all interested in library economy and bibliographic studies"

(Wiengand 3). Holley has stated in Raking the Historic Coals that the librarians at the conference in Philadelphia were "professionals, with a strong sense of professional responsibility, who wanted their place in the educational sun" (18). Looking back on the history of the ALA one cannot help but wonder which sort of education he thinks was envisioned, for Dewey's vision does not appear to be the same as Poole's.

Chapter 3

The Influence of Dominant Personalities in the ALA

Librarians: "The new clergy of the mind"

Dr. William S. Learned
The American Public Library and the Diffusion of Knowledge

During the formative years, from 1876 until first president Justin Winsor's resignation in 1885, an organizational tone was set for the ALA. This was accomplished through the placement of power and the personalities in key positions. First, the elected executive committee members remained much the same; second, they had full authority to act for the entire membership of the Association; and third, personalities on that committee clashed in their perceptions of the direction that the organization should be moving. The shaping of all policy and direction narrowed by reducing the organization's power to a few men. What kept the organization from becoming completely dominated by one perception of its role was the clash of concepts that existed among these members. The committee dictated everything in the organization from the decision to hold or not hold an annual conference, to placing its stamp of approval on issues that affected the technical services in libraries. This was exactly the sort of lead-

ership that appealed to Dewey as part of his vision, but although other members appeared to agree with this form of leadership they were not willing to accept Dewey's ideal of being the public's educator.

Whether all the members of the executive committee agreed with Dewey's ideas and vision or not is less important than the reality that he did have an impact upon issues discussed in the committee meetings, the possible adoption of those issues, the direction of the association and the members themselves. "Between conferences, at least, the secretary wielded more influence than the president. This was partly because of the fact that Dewey usually served as secretary . . " (Thomison 43). The impact and influence Dewey had upon the organization are important because during the years he held office and was closely associated with the ALA, his views and the views of those who agreed with him kept members of the association in a state of uncertainty over their purpose. The ALA was representing both librarians who wanted to be educators and those who didn't. Later there would be members like Charles K. Bolton who would uphold many of Dewey's ideals, but the influence of the librarian who represented the public and protected its rights would win out in the Association eventually. In the early days, Poole was the spokesman for individualism, as shown in his refusal to follow Winsor's advice regarding controversy, and he anticipated the thinking that eventually dominates

the ALA.

Dewey's very presence made a difference in the ALA, and when he missed a conference it appears that very little was accomplished. Dewey was aware of this and he complained about the lack of interest by members in doing things between the conferences.

> I thought four years ago that our work was like a wheel which, once under powerful motion, would run itself for a long time. But it has proved itself to be like a pump-handle, and it is not in human power to pump so hard that a single stroke will go on by its own momentum. (Thomison 21)

Dewey was continually pushing for his own special interests: more standardization; the availability of library supplies at a reasonable price; a voice communicating from the ALA to librarians through a library journal; and the training of librarians (Thomison 16). These interests along with others were compartmentalized and shared a desk drawer in his Boston office. Dewey saw little conflict in his combining several interests, but this crossing over of boundaries between his public position and his private interests got Dewey into trouble, and it is later addressed in part of the first code of ethics adopted in 1938.

Although Dewey's standards were to cause him difficulties, they also influenced him to show compassion and understanding as a leader. In an embezzling incident which involved the recently elected ALA president, K.A. Linderfelt, Dewey urged Poole to go to Linderfelt and comfort him. He also urged the quiet resignation of Linder-

felt and the appointment of William I. Fletcher as President (Thomison 37).

Still true to his earliest goals as an educational leader of the masses, Dewey envisioned his librarian clones who "may soon largely shape the reading, and through it the thought of his whole community" (Wiegand 7). In his comparison of librarianship with other professions, Dewey saw that doctors and teachers had schools for proper training, but librarians did not. He felt librarians were equal to members of the other professions, but they lacked a background of proper training, and he thought that this could best be accomplished through library training in an established school. The idea was not new, and according to Mary Plummer in Training For Librarianship (1) it had been was suggested by M.W. Schrettinger in his Essay at a Complete Textbook of Library Science (Munich 1829). Plummer maintains that in European countries such as Germany and Austria, the positions for librarians began to require specified training. This was a significant shift from individual knowledge and experience to a collective, uniform approach which required certain established standards (Plummer 2) It appears that at every level or division of the profession there were concerns and efforts to raise it up as a whole.

The relationship of the ALA to library schools has been evident ever since the conference in 1883. Dewey asked the Association for support in the form of approval

of his formal proposal to Columbia College for a library school, "We wish the ALA to feel that this school is its school" (Wiegand 15). For Dewey the library school was to become the pinnacle or final area of preparation that would send out to communities the librarian-missionaries he had envisioned. The training that Dewey had in mind for professional librarians is best seen in the application for admittance to the School of Library Economy at Columbia and in the diverse curriculum offered at the school. Applicants were questioned about their reading interests: "To what extent have you pursued special studies or courses of reading? What has been the character and extent of your general reading since leaving school?" On their involvement in the profession, "Do you take or read 'Library Notes, or Library Journal'? Are you a member of the American Library Association?" as well as their serious commitment to the profession, "What is your real motive in engaging in library work?" (School 248). The curriculum also appeared to go beyond what might be expected as practical library training. A series of six lectures on the English poets was given by H.H. Boyeser; a lecture on the instruments used to examine the moon was presented by the college observatory staff; and language lessons to aid in cataloging were offered as part of the school's studies (School 208).

The mission that Dewey had begun early in his life to educate a few others that they might carry out his goals

now could be accomplished in the form of a library school. Here Dewey could inspire young librarians to become the equals of members of other professions, and not just overseers of book collections. According to one biography, Dewey preached that "library work was not a job, but at once a sacred trust and a great opportunity for service. Dewey wasn't directing a school, he was preaching a crusade" (Rider 49).

The personal enthusiasm Dewey showered on his school and students was the same sort that had pushed the ALA into getting started, and then moved it into newer areas which it might not have taken without him. This movement was not accomplished without constant opposition from members within the organization, such as Poole. It would be easy to dismiss this sort of opposition as being nothing more than two men squabbling over different points of view. However, that constant debate of ideas and opinions kept the Association more open in a healthy way. It enabled more than one view to be heard not only in the meetings, but also during the conferences. Poole represented librarians who didn't want the Association telling them what to do in their libraries. He had not been supportive when Dewey was trying to get the conference set up for 1876, and it was only after being coaxed that he consented to be involved. Once part of the Association, he held one of the key positions of power, which gave him some control over what action was to be

taken by the members.

There are two main threads that run through the history of the ALA, and they are apparent in in these conflicts which existed from the very beginning. One is the different concepts of the librarian's role held by members such as Poole and Dewey. The other is that these strong personalities with conflicting points of view kept the organization open to more than one opinion. In that respect it was more democratic within the narrow structure than one might suspect. Conflict also meant, however, that the Association was not unified in its direction.

The different views of the librarian's role by these two factions of the Association are equally important in understanding why a code wasn't written until after certain personalities in the organization were no longer effective upholders of their views. The librarian envisioned by Dewey was one who would go beyond the role of a distributor of information. His interest in "the cause of the small public library" (Wiegand 15) is not only consistent with his idea of the librarians working there; moreover, their role is very closely related to what we have come to expect for special librarians. As the years passed the ALA appeared to be representing another group of librarian altogether, the public librarians, whom Poole described as "peaceable and inoffensive folk" (Wiegand 14).

The tone that had been set during the ALA's formative

years was that of a small elite group within the Association who had complete power over the rest of the organization. While it is true that this group was elected by the members, it is also true that the dominant personalities, or those who were forceful and wanted to be in power, were elected, and the members who elected them were mostly of the same regional background (Northeastern), educational experience, and philosophical persuasion in most cases.

As America approached the turn of the century, the ALA was beginning to experience geographical expansion and authority conflicts. These conflicts did not lend themselves to the open debate of the previous years, but instead caused internal strife of a political nature. Authority was challenged, and with it the philosophical premise that librarians had something more to offer beyond practical application and book distribution.

Dewey was still a strong force within the Association, but his handling of matters pertaining to the organization caused him continual problems. His role in the election of Herbert Putnam to presidency led one Association member, Frederick Cruder, to write, "I think all the members of the ALA are pretty well agreed that we must, as far as possible, eliminate politics from the Association" (Wiegand 101). Aware that undercurrents of dissatisfaction with the Association were developing among members, Dewey took pains to schedule the 1898 conference at Chautauqua so tightly that there would be little time for

debate. "Dewey had effectively split dissident forces and deprived them of opportunities to join forces against the parent organization" (Wiegand 104). The conflict in the past had been over ideology, but not necessarily over authority within the organization. Now the forces within the organization were trying to attack the organization itself.

New personalities began to challenge the old, and library organizations such as the American Library Institute, League of Library Commissions, Pacific Northwest Library Association, and thirty-eight state library associations came into existence, so the dominant position of the ALA in the profession was weakened. A struggle between East and West developed as the organization began to include more public librarians from the Mid-West and Western states. As "the geographic profile of the ALA membership changed, so had the national library horizon" (Wiegand 121).

These changes pushed the Aassociation toward a break with the past and the values that were associated with it. By the end of the first decade of the twentieth century, this break was both a subtle one and also physically obvious.

In an almost sweeping movement, the Association underwent a change of headquarters from the East to the Mid-West and a revision of the original constitution. The removal of the executive offices from the East was handled

so swiftly and smoothly that many outsiders were not aware of any internal conflict. Insiders, however, were, and they were quick to spot the shift taking place. William Fletcher complained about "Legler and other westerners now in control of the ALA matters" (Wiegand 126). Other westerners [sic] also included Chalmer Hadley, who was the secretary of the Indiana Public Library Commission and selected by the executive board to be responsible for the relocation of the headquarters. Hadley's credentials were reported to be "largely midwestern" (Wiegand 126). What is sometimes overlooked is that he also represented the public library. As the change of power was taking place by the physical removal of the executive offices from the East Coast, it is also important to keep in mind that more librarians from the West were becoming members, and they represented the newer segment of librarianship from the public sector.

Other concerns regarding the physical move included a warning by secretary James Wyer, "The removal of the Executive offices to Chicago and their organization upon somewhat broader lines will severely tax the present resources of the Association" (Wiegand 123).

Approval of the ALA- revised constitution appears to have been forced by its committee chairman, Herbert Putnam, who pushed for an "all-or-nothing recommendation" (Wiegand 124). Although approval was gained, it was not without paying the price of searing criticism. William F.

Yust, director of the Louisville Free Public Library, objected to certain sections which dealt with the power of the ALA Council. He charged that "a self-perpetuating body with power to control the policy of the Association" is "a fundamental defect." Another public librarian, George Tripp, attacked the revision as resulting in an "autocratic constitution" (Wiegand 124). The heated discussion between those that felt the Council would have too much power and those that defended the Council's position and the need for power to execute matters was cooled down by Gardner Jones, who was able to reason with both sides, getting them to "vote now" and "consider later the Council matter" (Wiegand 125).

This was not the first attempt to overthrow the existing power structure by the newer element in the Association. At the 1907 conference, John Cotton Dana challenged the procedure of selecting officers by heading a group which "proposed a second slate of candidates." Although this group was able to elect its candidate, Arthur Bostwick, he was a president with an opposing cabinet, and he spent his term in office trying to heal the wounds caused by the inner turmoil (Thomison 55). Dana, who was director of the Newark (New Jersey) Free Public Library, was not pleased with what he felt was a lack of progress, and on July 2, 1909, after the ALA conference held on June 26 at Bretton Woods, New Hampshire, he organized the Special Libraries Association, which he

"chose not to affiliate with ALA" (Wiegand 125).

The change of dominant personalities and the disunity of the members regarding the structure of power were causing the Asociation to move into a new direction. When charter member Samuel S. Green wrote to Dana that he would not attend the 1901 conference because "the great bulk of the members of the Association do not care anything about me," he addressed the changing leadership within the organization. His generation of leaders had passed, and newer ones like Dana were taking their places (Wiegand 120). As leadership transferred to a new group, the Association moved into a new era.

Dana's desire for the establishment of the Special Libraries Association is a curious one. Having spoken at the fourth session of the 1909 Bretton Woods conference about the need for an organization whose concern would be for the special libraries, he rallied together twenty-six librarians, of which seventeen were from the public libraries (Thomison 59). It is important to note that it was a group of predominantly public librarians dissatisfied with the ALA that became the first members of SLA in 1909.

> The ties uniting special librarians at the outset were largely negative. They were dissatisfied with the American Library Association, but it must be admitted that they had little that was constructive to offer instead. (Thomison 60)

While Dana was addressing the needs of the younger librarians, Charles Knowles Bolton of the Boston Athenaeum

was responding to these members as a wise sage. Having learned of the 32 canons of ethics adopted by the American Bar Association in 1908, he made a connection between the two professions, law and librarianship, and published his canons of ethics. His intent was to do for his own profession what he perceived the leaders of the legal profession were doing. "They stand in the position of councilor to the younger men of the profession, combining worldly wisdom with unworldly ideals" (Bolton, Canon 203).

"The Librarian's Canons of Ethics" (see attached appendix 1) reflects many of the ideals on which the ALA was founded. These standards of "Responsibility," "Loyalty," "Sincerity," ""Expert advice," and ""Private advice" are some of the same standards addressed by Dewey's application for admittance to the first library school at Columbia College. The canons address the librarians' accountability to the trustees and their responsibility to staff, other librarians, and the public. Some of the canons are later included in the first adopted code of ethics in 1938, but only two appear to be present in the code of 1981.

The events in 1909 seem to have been the threshold through which was ushered a new era for the ALA. In the future the focus for the Association would become the needs, wants, and desires of the American public. The role of librarian would shift from educator to protector of rights.

By World War I the ALA felt ready to become involved in its first international effort. This role was to have a tremendous impact upon how the Association came to see its new public image. Having assumed the responsibility for furnishing library service to the American armed forces, the Association also found it had to deal with issues it had not previously addressed with any agreement. Earlier there had been discussions about the censorship of fiction; now literature considered to be propaganda or unsuitable brought into discussion the possibility of banned books. The Association also continued its history of disagreement with SLA. In the war-time efforts to raise money and provide reading material for the numerous camp libraries, the ALA shunned help from the SLA because it wanted to be seen by the public as capable of meeting all the public's needs. "They [ALA members] believed that camp library needs for technical materials could best be met by ordinary public library methods; so there simply was no need for SLA to become involved" (Thomison 67). In Dennis Thomison's assessment of what effect the war service had on ALA, he claims that its character changed, but neither the nation nor all the members of the profession were willing to accept it.

> By the act of accepting a role in the war work, its character changed completely. Almost over night, the organization became a public service organization. Finally, the atypical demands and opportunities brought to ALA by World War I created an atmosphere of success that was misleading. This atmosphere led to a program of action that the nation and the profession were

not ready to accept. (70-71)

During World War I the ALA had engaged in new services to the American public by accepting a responsibility to provide for the reading needs of the armed forces. As a result of this activity the Association began to have a different vision of itself as educator. In 1919 the Association president William Warner Bishop appointed a Committee of Five which would address the way American libraries were "meeting or failing to meet opportunities." In his address at the June Conference in 1919, Bishop said, "We have dreamed dreams and seen visions and we are turning to the future" (Thomison 72). Bishop and others who shared his beliefs hoped to see standards established for libraries that pertained to salaries, equipment, buildings, and services. This was a change of focus from that in the earlier discussions over standardization of procedures and policies, and it seems to reflect a general questioning by the American public that came at the end of the first World War. Changes that resulted from such examination included: the Prohibition Amendment (government took control over private lives of citizens), Women's Suffrage Amendment, and the War Revenue Act (which placed financial responsibility on citizens) (Morris 278,331).

The constitution of the ALA was also being reevaluated by one of its members, John Cotton Dana. Charging that the constitution was outdated and burdened

with tradition, he proposed that it be replaced with a one-page document, and that authority be put in the hands of three to five people (Thomison 74). Always advocating change, Dana could not find enough support for his proposals, but the seeds of doubt regarding the usefulness of the constitution were planted, and in time would bloom. By 1920 a new constitution was drafted (Thomison 75).

Perhaps the most telling example of the Association's change was in one member's proposal of a new motto to take the place of the old one: "best reading for the largest number at the least cost." His proposed motto was: "the greatest possible public service through books and materials, whatever the cost" (Thomison 73). The concept of educating the people had shifted from the earlier emphasis on a scholarly approach, to a new emphasis on education by supplying goods, and the goods in this case were books and materials. Knowledge had become a commodity called information, and democracy became further defined as a right of access to all information. This newer concept becomes clearer when a resolution was approved by the executive board on June 27, 1919, to accept the responsibility to "encourage and promote the development of library service" for all Americans (Thomison 75). The key word is "service," and the notion of public library as we now think of it has moved into the foreground of the Association. The mission of the ALA has switched from teaching or educating to supplying goods.

Not all members agreed with the changes happening around them. Some viewed these events with disdain; they were hostile and suspicious when the new constitution stripped the council of its powers, making the executive board the governing agency of ALA. Some members felt that the Association was trying to "undertake work that was really the responsibility of the federal government," that it was trying to be a welfare organization (Thomison 82). There was still disagreement within the organization, and this disagreement began to spread.

In the 1920's there were new antagonisms in the ALA that erupted alongside old ones. The relationship between the ALA and its affiliate SLA was already strained by conflicts from the World War I period. When a Business Library Section was created within the Association, the SLA suffered an even greater embarrassment, which could be seen as a slap in the face. Certainly it widened the break between these two organizations. Conflict developed between the ALA Board of Education for Librarianship and the Association of American Library Schools as a result of their philosophical differences. Some ALA members "were unhappy primarily because they believed the leadership was going beyond the wishes of its constituency" (Thomison 127). It was during this movement to address standards and to extend itself into newer areas of public awareness, that the Association developed its first code of ethics.

Bolton's "The Librarian's Canons of Ethics" had

appeared in various libraries since it was first published in 1909. Some members of the ALA thought it could be adopted by the Association, but others protested that a new set of professional standards should be developed. A committee then worked out a code addressing "a professional's responsibilities" (Thomison 133), and a draft was presented to the council in December 1929. Another committee, chaired by Flora B. Ludington, the librarian of Mt. Holyoke College, picked up the draft and shaped it into a statement of twenty-eight articles (Ranlett 738). The code was presented at the second session of the Midwinter Council on Thursday, December 29, 1938, at the Drake Hotel in Chicago. President Milton J. Ferguson presided at the meeting, and Ludinton moved for the adoption of the code. It was unanimously approved (ALA Bulletin 128-30).

It is important to look closely at the twenty-eight articles adopted by the ALA in 1938, for it will be another forty-three years before another code would be adopted, and this second code contains only three articles of the original twenty-eight (see attached Appendix 2).

Chapter 4

The First ALA Code

The code of 1938 appears to do more than set ethical standards for librarians. It also attempts to redefine the purpose of libraries and the role of librarians. Different in its tone from the canons written by Bolton, who held to Dewey's educational vision, the 1938 code is more legalistic, showing the change within the ALA to public interests. The newer definition of librarian seems to hinge on standards that the ALA has set. In the past, librarians were defined as educators, but in 1938 that role appears to change and they become disseminators following rules of the ALA. As the Association tries to address its concerns for the public, the first code will later be considered outdated for the organization.

The 1938 code was not the first attempt to set forth ethical standards for librarians. Both Bolton's 1909 canons and the 1930 "Suggested Code of Library Ethics" (Suggested 164-166) were already published, therefore accessible to all those interested in the library profession.

Josephine A. Rathbone, who was chairperson of a committee dealing with this subject, presented "A Code of Library Ethics" to the ALA council in 1930. However, the

title was changed to "Suggested Code" before she read it, which might mean that although they were concerned with the subject, the members were not yet in complete agreement about setting standards for the profession. Another curious change is found in the emphasis shifting back and forth between the library and the librarian. In 1909 Bolton's Canon addresses the librarian, in 1930 the emphasis is on the library, the 1938 code moves back to the librarian, and in 1981 both library and librarian are omitted in the title and replaced with "Professional" (see Appendix D).

The "Suggested Code" and the 1938 adopted code begin with the same wording regarding the purpose of the library (see Appendix B). The sections following this statement differ. The 1930 code is broken into sections: Governing Bodies, Librarians, Staff, and Library Profession. This code suggests concerns similar to those expressed in Bolton's canons, such as the functions of the governing bodies and the responsibility of the staff, whose loyalty is considered to be their "primary duty" (Suggested 165). Sections in the earlier code or canons which addressed staff and governing bodies were dropped in the adopted codes.

The 1938 code begins with a Preamble, which consists of three articles. In these articles the library is defined as an institution existing "for the benefit of a given constituency," and the librarian is defined as one

employed "to do work that is professional in character according to standards established by the American Library Association." The last article states that the code "sets forth principles of ethical behavior . . . [it is] not a declaration of prerogatives nor a statement of recommended practices in specific situations". This phrase could refer to Bolton's Canons since he did address specific situations. In his section II Loyalty, he suggests the librarian's resignation as a extreme solution "When a librarian cannot in his dealings with the public be entirely loyal to a policy which is clearly upheld by his trustees."

According to the ALA Headquarters Librarian, Charles Harmon, in a phone conversation on July 19, 1990, the standards mentioned in the preamble refer to those adopted by the Council in October 1933. Published under the title "Standards for Public Libraries," they were intended for all libraries, since divisions in the Association were not yet clearly established. These standards pertain to the educational background and the aptitude of the "professional library staff," who should "possess at least one year of library school training or its equivalent, and have special aptitude and qualifications for the particular work of each" (ILQ 55). The work of a librarian, in these standards, is also stated as being "sharply differentiated from that of clerical or sub-professional workers."

The 1938 adopted code and the two other codes have similar structures, and they appear to cover similar library concerns. The chart shows these divisional similarities, although different wording is used to cover the same areas.

1909 *	1930	1938
1.Librarian's relation to his trustees.	1.Governing Bodies	1.Relation of the Librarian to the Governing Authority.
2.His relation to his staff/ staff to the Librarian.	2.Librarians	2.Relation of the Librarian to His Constituency.
3.His relation to other librarians.	3.Staff	3.Relation of the Librarian within His Library.
4.Relation to the public.	4.Library Profession	4.Relation of the Librarian to His Profession.
		5.Relation of the Librarian to Society.

*Bolton's explanation of how he divided his canons.

The chart shows similarity among the codes in stating the librarian's accountability in relationships with

authority, other librarians, and staff. The 1930 code does not address responsibility to the public directly under a heading, although it does within the statement, and the 1938 code addresses public responsibility in articles two and five. This emphasis appears to reflect more attention to the public than is found in the earlier codes.

When Bolton set forth his canons, he commented that the relation of the librarian to the public was "all-important" (Bolton Pub Lib 203). The section of the canons which addresses this "all-important" relation says the librarian has an obligation to "be a force in the community," and is "a person of influence, and seeking the respect of all his fellow citizens," one who "should be chary of lending his name to a public controversy to add weight to the contention of a local faction" (Appendix A). While Bolton had a concept of the librarian as a force in the community, it is important to note that he advises the librarian not to be involved in "public controversy." By "force" he meant that the librarian was to be a respected citizen, and this he saw in much the same way as Dewey: librarians as the educators and counselors of others.

> In the past few years the work of a librarian has come to be regarded as a distinct progression, affording opportunities of usefulness in the educational field inferior to no other, and requiring superior abilities to discharge its duties well. The librarian is ceasing to be a mere jailer of the books, and is becoming an aggressive force in his community (Col U 4).

The 1930 code does not address the public directly,

but under the heading of Librarians a sub-heading of Librarian and Constituency states that "The librarian has a further obligation to the community or constituency which the library serves." This obligation is to "take part in the life and activities" of this community. Both librarians and staff are told they "should feel an obligation to maintain in personal conduct the dignity of the position and take care not to offend against the standards of decorum that prevail in that community or constituency."

The last paragraph of this section of the 1930 version shows the same thinking as the adopted codes in addressing: impartial patron service, book censorship, and restrictions on the librarians' and staff's expression of "personal opinions on controversial questions, as political, religious, or economic issues." It is in this section dealing with the public that a change in the view of the librarian surfaces. This change may have several reasons. It could have been a response to the times, or the result of a changed meaning in the use of certain words. When Bolton advised librarians not to become involved with public controversies, he did so in order that they would be respected as solid citizens and professionals within the community. His view of being "a person of influence" seems to be in the same vein as Dewey's idea of the educator who will raise citizens' level of knowledge by actively advising or directing them. Bolton's

perspective like Dewey's comes from his experience working in proprietary libraries, not from having worked in the newer free public libraries. By 1930 the growth of the public library had brought into the library profession many new librarians who held a different view of their role from that of Bolton or Dewey. Librarians in the public libraries often served patrons who were more interested in using the library for pleasure reading, or for information that could lead to employment. Their interest was in obtaining materials which the librarian could disseminate without educating them. By the time the 1938 code was drafted, a change had taken place in the meaning of the term "librarian." The kind of librarian Bolton addressed had been replaced by the more visible public librarian.

The idea of a more public-oriented library is shown by the terminology in the adopted code of 1938. It uses more legalistic words to define the different workings of the library . This newer tone appears in words like "contract" or "rules of tenure" (Appendix B Articles 16,7). Librarians are told to "endeavor to achieve and maintain adequate salaries and proper working conditions" (Article 23). Although salaries had improved and employment was better for librarians than it had been during the early 30's (Thomison 135), members still seemed concerned about economic security. Visiting Librarian of Tsing Hua College, Tse-Chien Tai, commented in his book about the

"lofty example" of the ALA, "During this age of economic unrest and class struggle,. . . rendering a bigger service to human society through the united effort of its members to provide trustworthy information to all who seek after truth." Written in 1925, this text gives a picture of the economic concerns as well as the dedication of the Association, whose mission, Tai said, was "to spread the Gospel of Knowledge which is the key to the Hall of World Democracy" (Tai 64-65). Another aspect of the economic problem for librarians was that more librarians were graduating from the library schools each year, so positions could be filled quickly, leaving some who might be willing to work for less and under sub-standard conditions.

One section in the code under "Relation of the Librarian to his Constituency" is new and had not been addressed in former codes. Article 9 addresses "the present and future needs of the library," which would be part of a study conducted by the chief librarian and staff members. "Materials on the basis of those needs" would then be acquired. Librarians are also directed regarding the "range of publications" they should purchase to meet such needs. This emphasis on meeting public needs is missing in the earlier documents. Neither Bolton nor the 1930 code addresses the concerns of the following articles, which deal with impartial service to patrons, patron privacy, and the protection and preservation of library property. One could speculate that the reason the

earlier code and the canons do not address these was that they were so ingrained in the earlier concept of the librarian's role as educator, it was considered unnecessary to mention them as any part of recommended standards. Winsor had stated in 1876 that what was important in the stages of progress or development of the free public library was the role of the librarian who could induce improvement "in the kind of reading" by the patron, "and in these latter days this is a prime test of the librarian's quality." "You must foster the instinct for reading, and then apply the agencies for directing it" (Winsor 66). This change from implicit to explicit is also evident in article 23, which states that "Librarians should have a sincere belief and a critical interest in the library profession." This article doesn't seem to be addressing the same sort of librarian as those who founded the ALA, "professionals, with a strong sense of professional responsibility" (Holley 18).

According to an ALA handout on ethics, "ALA and Ethics: a Brief History," the first code "elicited a number of critical articles in professional journals and met with increasing dissatisfaction among librarians in general" (ALA handout). Some librarians like Louis Ranlett, Librarian for the Bangor Maine Public Library, praised the new code. In an article, "The Librarians Have A Word For It: Ethics," Ranlett stated that he liked the newer definition of the term "librarian" meaning "any profes-

sional worker in a library" (Ranlett 738). To Ranlett the term "ethics" also had a broader meaning. He argued that the meanings of "ideals," "etiquette" and "ethics" were the same and that they had been used by the ALA, Bolton and others as interchangeable terms. Now he suggested the time had come to examine one's actions, and not to commit offenses against "good manners," or "ethics." Bolton had commented on manners in his canons, admonishing the librarian "who makes a habit of commenting unfavorably on the work of his predecessors in office," which he stated "invites criticism of his good taste" (Appendix A Art.XI), but Bolton seemed to use "ethics" and "manners" to mean different things. When Bolton suggested that it was unprofessional to urge a project when "a known opponent happens to be absent" (Appendix A Art. III), he appeared to have in mind something more than manners.

The new code, it seems, didn't reflect the thinking of all librarians, but in one state a library board was willing to adopt a statement which did reflect the thinking of its librarians, and which would later be amended and adopted by the national organization. On November 21, 1938, the "Bill of Rights" was adopted by the Des Moines, Iowa, Library Board. Its five articles were intended for the "free puplic library," and it addressed issues of collection development that "shall be chosen from the standpoint of value and interest to the people of Des Moines," dissemination of "official publications and/or propaganda

of organized religious, political, fraternal, class, or regional sects, societies or similar groups," and the use of library meeting rooms. Notice of this event was published under "Library Bill of Rights" in the December 15, 1938 issue of Library Journal, so librarians and ALA Council members would have been aware of its presence when the 1938 code was adopted a month later.

The "Library Bill of Rights" addressed isues confronting libraries and librarians as World War II approached. Fear for internal security had caused demands for stricter control over dissemination of certain publications. The Intellectual Freedom Committee had been appointed in 1940 to safeguard the rights of library users. Thomison states that neither the Library Bill of Rights, which he claims was first adopted by the Council in 1939 and not in 1948, nor the Committee of Intellectual Freedom had any problem in being accepted by librarians until after these safeguards began to function. Book selection, on the other hand, often caused communities and librarians to be at odds with one another because in practice there didn't appear to be any clear difference between censorship and the selecting of materials for the library, and both sides often held different views regarding which was which (Thomison 144).

Once the war had ended, fears of Communism created increased activity regarding censorship. The ALA responded by revising and adopting the Library Bill of

Rights on June 18, 1948. Criticism that the ALA was aligning itself with "other subversive organizations" was expressed (Thomison 185). To the newly required loyalty oaths the ALA responded in the voice of the Intellectual Freedom chairman, Berninghausen, "In a democratic society the only true loyalty which can be considered desireable is that which is a result of unrestricted individual choice" (Thomison 187). Loyalty had been addresssed in both Bolton's canons and the 1938 code, but these had operated on assumptions about the free choice of the individual. Bolton spoke of loyalty to the policy upheld by the trustees, and in 1938 loyalty was addressed to "fellow workers." After the war loyalty to the United States was a heated issue, and there was a need to spell out conditions for "true loyalty" that were not previously mentioned.

Not only had the conditions concerning loyalty changed, but the standards that governed whether one was a professional librarian were also being challenged. The definition of a librarian had been based on educational standards established by the ALA. During the period 1947 to 1951, these standards had a serious testing. The University of Denver had a program in which seniors who were earning their baccalaureate degree could take undergraduate library courses which worked toward a master's degree in library science. After granting approval for the program, the Board of Education for

Librarianship soon realized that approval of this and other experimental programs might be construed as accreditation by the Council. A moratorium was placed on any new programs at board meetings during June 6-8, 1949. This would be in effect until funds could be made available for a study regarding the standards for accreditation. Editorial criticism in Library Journal over the standards was directed toward their removal. The feeling was that although they might have been "needed in the early days of library education," the time had come when they were no longer useful (Thomison 172-3). New accreditation standards were produced and later accepted by the Council in 1951, but undergraduate programs continued at schools which had only guidelines from the Association.

Events in the political scene of America's post-war years also affected libraries in other ways which forced decisions from the ALA. Organizations such as Sons of the American Revolution were pressuring libraries to label publications advocating communism. Labeling of material was cited as a violation of the the Library Bill of Rights, and on July 13, 1951, the ALA adopted a statement condemning labeling. Librarians were making clear their dissociation from governmental authority. A statement adopted by the ALA regarding "interference in American libraries in other countries" concluded:

> The American overseas libraries do not belong to a Congressional Committee or to the State

> Department. They belong to the whole American people (Thomison 189).

One would suppose from reading this statement that the "governing authority" of article 4 in the 1938 code is now "the whole American people."

Another issue was autonomy. This had been a concern for the divisions within the ALA. It is evident in the decisions of other library associations not to affiliate with the ALA that the organization was not addressing the needs and concerns of all libraries and librarians. Of the twelve library associations founded by 1938, only half had decided to affiliate with the ALA. Divisions within the organization were also experiencing a lack of representation (Thomison 137). The 1981 code addresses these concerns and reflects an assumption that the librarian has far more autonomy than specified in the earlier code or statements.

The ALA responded again to historical events of the 1960's: assassinations, the war in Asia, and the hostilities of students and faculties at academic institutions. A round table was created as "an outlet for expression of libraries' and librarians' concerns on these issues" (Thomison 225). Not all members felt the ALA should be concerned with these activities. Some thought that governmental agencies were the more appropriate means to address public issues, but such thinking was not part of the ALA mainstream. In its study for post-war planning the ALA viewed its future "in broad social terms rather

than in narrow professional terms" (Thomison 175). During this period the ALA appears to have relinquished its opportunity as educator of citizens in favor of becoming its servant.

Chapter 5

Librarians: Guardians or Servants?

The future path of the ALA, as defined in "broad social terms," eventually led to the adoption of the 1981 Code of Ethics. On this path librarians addressed the continually changing social issues of their world by responding as servants of society rather than as educators. Each decade from the 1950's to the 1980's was a bigger step in this direction. The 1950's brought a testing time for the principles of freedom of information. Civil liberties were addressed by ALA members during the 1960's, and the 1970's brought six adoptions or amendments to existing statements before a Statement of Professional Ethics was adopted in 1975. More change came at the end of the decade with a call for a new code. In 1980 and 1981 there were six more amendments, and in 1982 two more statements were adopted. The changes that took place in these decades are astonishing considering how little changed during the first fifty years. It is also surprising that there has been so much criticism of the Association for not taking enough action on issues.

The membership has not always been in agreement regarding the direction of the ALA. In the 60's some felt "extensive involvement in civil liberties" was an

appropriate action for the Association, while others, a vocal minority, disagreed. Dissension was building within the organization, and by the end of that decade there were attacks, such as the one by retiring treasurer, Ralph Blassingame, upon the authoritative structure of the Association. Blassingame criticized the ALA for being "controlled by old people," a bureaucracy that ignores "the climate of membership opinion," unable to have sufficient information to make intelligent decisions about its own activities or in the planning of its future (Thomison 225-6). Blasingame's opinions were apparently shared by other librarians, who formed groups such as "Libraries to the People" and "Congress for Change," thus expressing their dissatisfaction with the organization. The turmoil inside the ALA would have a bearing on how the Association viewed the librarian's responsibility to the profession and the public it served, and this view would be reflected later in the adopted standards. The former ideas about responsibility of the librarian to the trustees or the relationship of loyalty between the staff and librarian had been superseded. Now the ideals of the past were replaced by a legalistic contractual statement.

The 1970's addressed the concerns of members who felt change was necessary for the organization. The Activities Committee on New Directions for ALA, ACONDA, had been formed in 1969 to decide the major priorities of the Association. The conclusions and nine recommendations were

presented by Katherine Laich on July 3, 1970, but only the first three were approved by the Council. These dealt with the establishment of an Office of Social Responsibility, the expansion of the Intellectual Freedom Office, and a reaffirming of the ALA's dedication to be an organization of librarians and libraries with an "over-arching objective," the improvement of library service and librarianship (Thomison 229).

One recommendation that didn't gain approval from the council is worth noting because it shows the mood or "tone" of the times. This recommendation would establish policy leading to the suspension of any member who violated the Library Bill of Rights. A year earlier, in 1968, in Kansas City, the Council had approved a "program of action" whereby librarians could charge their own institutions for failing to comply with ALA standards. Joan Bodger, a former children's consultant for the Missouri State Library, tested the program by sending in a "Request for Action" charging that a violation of the Library Bill of Rights had occurred. An investigation team agreed, and the findings were published with the assumption that "the victim in the case would be gratified to be publicly defended in the state and in the library press" (Thomison 234). This course of action would not have been considered professional in the earlier part of this century. The librarian, according to the 1930 code, was to "make a loyal effort" to carry out the policies of

its Board of Trustees (Suggested Code 165).

The legalistic attitude toward the profession was a departure from the ideals set forth at the founding of the ALA. Librarians then saw themselves as highly educated, skilled professionals who had an advantage through their education and training over the average library patron. This was not an unusual attitude to have since they compared themselves to doctors, clergy, and teachers. During the time when the public library as we know it today was becoming established, many of the library patrons were uneducated, but trying to become educated to obtain better employment. The librarians who had founded the Association looked at these patrons as needing their help and guidance as educators. Their desire to raise the reading level of the citizens, guiding them toward greater knowledge, was part of the spirit of the times. Education was seen as an answer to many of the economic problems the country faced. Dewey had spelled out this educational role in an article, "The Role of the Librarian." Each library needed to contain "the best books on the best subjects," and the librarian had to create "a desire to read those books." The librarian was to share with the teacher the responsibility for educating people (ALJ 5). These attitudes reflect the strong interest in education that existed during that time, as well as Dewey's own background. The paramount duty of the reference librarian, he felt, was to help undergraduates determine which books are

the best on any subject, and in what order they should be read (Col U 78). Dewey's perspective was clearly that of the academic librarian.

Librarians in the 1970's held different assumptions regarding the needs of the patron. The user was not seen as needing educational help from the librarian, but the librarian was to be a protector of his/her rights, and to be a collector and distributer of information to which the patron would be directed. Either the citizen was apparently viewed as better educated than the library user of the past, and could then decide for him/herself what information was needed to gain knowledge, or was seen as only needing access to information. Even the vast proliferation of published materials was not seen as a hindrance to the library user's discernment. Statements that were amended or adopted by the ALA in the 1970's put the user firmly on his own and separated the librarian from the role he had held in the past.

Not all librarians during the 1960's and 1970's agreed with these assumptions, nor in practice did they support the principles of intellectual freedom. At the 1967 conference in San Francisco there was picketing and protesting over the choice of Maxwell D. Taylor, the former ambassador to South Vietnam, as speaker. Some librarians at the conference seemed to realize how their practices contradicted ALA principles, when they applauded the criticisms by California Superintendent of Public Instruc-

tion, Maxwell Rafferty, that librarians get around the censorship issue through book selection. While these librarians cheered Rafferty, the Council was approving a new statement on intellectual freedom (Thomison 232).

The 1938 Code was another area of dissatisfaction or conflict which erupted within the organization during the 70's. The ALA historical report on ethics states there was a "widespread feeling that the 1938 Code was much too concerned with the administration and management of the library and not enough with those ethical principles which should govern the activities of all librarians and their relations to the patrons they serve" (ALA and Ethics 2). The two points worth noting are the "ethical principles" which some felt were missing from the Code and the inclusion of the word "all" with "librarians." This last point is important because the ALA was founded as representing "all librarians," but in fact it did not really represent the public librarian that we know today. However, today it appears that it is the public librarian whom the ALA represents, and those who work in academic and special libraries appear to fill the former role of librarian.

The changes in the statements and codes of the ALA can be compared with the changes in the codes of two other professions, law and medicine. Ethical works such as Professional Ethics and A Course of Legal Study led to a "Code of Ethics" adopted in 1887 by the Alabama Bar Association. The principles of that code were used in writing

the original American Bar Association "Canons of Professional Ethics" adopted on August 23, 1908, less than a year before Bolton published his canons in 1909. On August 12, 1969, the "Model Code of Professional Responsibility" was adopted; fourteen years later on August 2, 1983, the House Delegates of the American Bar Association adopted the "Model Rules of Professional Conduct" (Model Rules xi-xii). In the preamble to the "Rules," lawyers are called to be "guardians of the law." Librarians have often been called the keepers or guardians of books, which implies tangible objects, rather than those intangibles such as law or knowledge.

In the medical profession physicians were also making similar changes in their codes. When the American Medical Association was founded in 1847, it adopted its first ethical code, based on a "scheme" of professional conduct by Thomas Percival for the Trustees of the Manchester Infirmary. The eleven articles of this code are similar in form and "tone" to the canons by Bolton. Chapter headings such as "Duties of Physicians to their Patients," "Duties of Physicians to each other and to the Profession at large," and "Duties of the profession to the public and of the obligation of the public to the profession" are very similar in wording to Bolton's (Reich 1738-46). The "Declaration of Geneva," a dedication to the humanitarian goals of medicine, was adopted by the General Assembly of the World Medical Association in 1948. Considered to be

the most important action of the WMA, it was intended to update the "Oath of Hippocrates," now considered "no longer suited to modern conditions" (Reich 1749). In the 1970's, some members of the ALA seemed to share a similar attitude toward their first code. These librarians questioned and challenged their profession as well. This "new breed of librarians saw themselves vitalizing a profession too long controlled by conservative elders, out of step with the times" (Bundy 5). They were demanding change, and they challenged the Association to meet that demand through the various divisions of the organization.

In 1972, the ALA Public Library Association asked Allie Beth Martin to do a preliminary study addressing the question "Are public libraries responding to society's changing needs?" The findings of this study were stressed in her 1975 inaugural address as President of the ALA. In her address she emphasized the Association's commitment to "assure the delivery of a user-oriented library and information service to all" (Holley, "ALA at 100" 31). She also expressed her concern that "members tend to be more librarian-oriented than user-oriented," which would make achieving such a goal more difficult. That same year the Statement on Professional Ethics was adopted by the Council (Appendix C).

The 1975 Statement was in response to members who felt the earlier code did not fully address their concerns. It was presented to the Council after four years

of work by a special committee. The committee had been appointed in 1970 after a brief draft of a code was presented by the President of the Library Administration Division (LAD) of the ALA Executive Board. This code had been drawn up by a unit in LAD, and its members also requested the formation of a committee to continue their work. The ALA Yearbook in 1976 states that the committee used a variety of sources in preparing the code. There appears to have been an exchange of information between the committee and "other professional bodies engaged at the same time in revisions of their codes" (Dalton 156). This could explain the similarity of form or wording in the codes for law, medicine, and library science. The committee was concerned with getting as much response to the code as possible in order to "prepare a statement which might meet with general acceptance among librarians whatever their affiliation" (Dalton 156).

The Introduction to the Statement expresses a "special concern for the free flow of information and ideas." Six "ethical norms" are set forth, two of which pertain to upholding the principles and "spirit" of the Library Bill of Rights. Two others address an obligation of fairness to staff, another concerns the protection of confidentiality between librarians and users, and the last addresses the avoidance of "personal financial gain at the expense of the employing institution" (Appendix C).

Aside from the obvious difference of brevity, the

other difference between the 1938 code and the statement of 1975 is found in the omissions, the parts of the former code that are now left out. The 1975 Statement does not contain any of the former wording that assumes librarians' "obligation to maintain ethical standards of behavior in relation to the governing authority under which they work." Nor does the newer statement address that obligation as it extended to "the library constituency, to the library as an institution and to fellow workers on the staff, to other members of the library profession, and to society in general" (Appendix C). These omissions were the most important change because the concepts of the 1938 code that were omitted contained assumptions about the professionalism of librarians. Those concepts set a "tone" for librarians, and once that was removed the direction of obligation shifted.

The newer position of the ALA reflects an independent or autonomous role for the librarian which does not meet the same standards as previously set forth in the code and canons. One criticism of the statement expressed concern over its lack of inspirational value and its being a statement of conduct that could not be enforced (AL 500). Another criticism "charged that the 1975 statement did not uniformly address the issue of the librarian's responsibilities to library users and the profession itself" (Cherry, 666). The further removal of the librarian's accountability came that same year when "Los Angeles

Superior Court Judge Robert P. Schifferman declared that librarians are not subject to the provisions of the criminal statute 'when acting in the discharge of their duties'" (Darling 168).

Librarians and the ALA were dissatisfied with the Statement of 1975, so work began on its revision. The revision, published in the ALA journal American Libraries (666), December, 1979, omitted a paragraph from the 1975 Statement which addressed the misinterpretation of personal views and activities of librarians as representing those of an institution. It is difficult to understand why this would have been removed, since it is included as an article in the 1981 code. Most of the revision includes the former Statement, but there is an omission concerning the appraisals of individual qualifications according to "generally accepted guidelines." Once again the ALA position moves away from a previously accepted standard and toward the librarian's autonomy. In the third article a new standard is included which is curiously similar to the AMA principles, that were also being revised. The ALA's statement defines that a librarian "Should provide competent and complete professional service both to the individual user and to the clientele as a whole." This wording seems legalistic compared to the AMA's "A physician shall be dedicated to providing competent medical service with compassion and respect for human dignity" (Current Opinions ix).

In "Ethical Commitment and the Professions," Robert Hauptman poses some questions concerning the professional status of librarians. He opposes critics William J. Goode and H. Curtis Wright, who have insisted that librarians are not professional, nor will they ever be. Such opinions appeared based on librarians' lack of education and training. Wright insists that "scholarship is ignored" by librarians and that their work is "clerical mechanics" (Hauptman 197). These statements come at a time when knowledge is perceived as "power," and librarians are in the most advantageous position of handling all sorts of knowledge, rather than just one area. Hauptman states that while other professions are each "master of one area of knowledge; only librarianship, however, is master of all: indeed, the librarian is guardian of knowledge . . ." (Hauptman 197). Hauptman uses a phrase similar to the one the ABA used, that lawyers are the "guardians of the law." One interesting point in this article is the example of a hypothetical malpractice suit against a reference librarian who provides information that turns out to be "misleading and results in some dire consequences" (Hauptman 198). Considering the Superior Court judge's declaration in 1975 that removed librarians from any legal responsibility for the information disseminated when they were "acting in the discharge of their duties," the example in Hauptman's article appears inappropriate. William Katz has also addressed this issue

of a librarian's responsibility; in Introduction to Reference Work, he states that librarians shouldn't be afraid that they will be held responsibile for practicing medicine without a license. "There is no case of a library or librarian being named as defendant in a legal suit on this ground. The librarian has no liability to fear" (Katz 239). These examples seem to suggest that the ALA's legalism will lead to the necessity of trial to test the code's validity.

The Committee on Professional Ethics published the 1979 revision to solicit comments from librarians before presenting a final revision to the Membership and Council for adoption at the 1980 ALA Annual Conference. In June of 1981 a final draft was published and then adopted at the 1981 Annual Conference in San Francisco. "With little discussion, Council adopted the Planning Committee's ALA Priorities for the 1980's . . . and the Committee on Professional Ethics' Statement on Professional Ethics 1981 as published in AL, June, p.335" (ALA Report 404-5).

The Code of 1981, which is still in effect, has an Introduction stating that this code will "guide librarians in action" (Appendix D). It suggests revision and augmentation "as necessary," and it addresses the power in the hands of librarians and their significant "influence or control" of the "selection, organization, preservation, and dissemination of information." The only commitment that the Introduction states as "explicit" is the cause of

"intellectual freedom and the freedom of access to information."

The Code has six articles, each of which has some basis in the earlier statements. Article one, which addresses the level of service, falls short of the 1979 revision, which refers to "competent and complete professional service." The new Code bases the "high level of service" on

> appropriate and usefully organized collections, fair and equitable circulation and service policies, and skillful, accurate, unbiased, and courteous responses to all requests for assistance (Appendix D).

Article two refers to the principles of the Library Bill of Rights, which states "Libraries should challenge censorship. . ." (ALA Lib. Bill). The third, fourth, and sixth articles are taken from the 1975 or 1979 statements. The article that refers to librarians distinguishing between "personal philosophies and attitudes and those of an institution or professional body" is the part of the Introduction that was removed in 1979 from the 1975 Statement. This article seems to have lacked clarity for at least one librarian, David Paul, who cast a vote against the Code's adoption at the meeting of the Harvard University Librarians Assembly. Paul felt it was a "request that people keep their personal opinions to themselves," and he saw this request as "representative of larger social problems." Harvard President Derek Bok clarified the stand of the librarians in their adoption of

the code, stating that they assumed the statement "imposes on them an obligation to clarify to listeners whether they represent official or personal views" ("News" 58).

The 1981 ALA Code is currently used as the ethical standard for librarians. According to Anne Levenson of the Office for Intellectual Freedom, "there is no current committee to revise the ALA Code of Ethics, and no plans to revise the Code in the forseeable future" (Levenson letter 2-21-90). The Introduction to the Code is clear in its statement that revision and augmentation are seen "as necessary," but its commitment to intellectual freedom explains the shift from the standards to political causes. The 1990 ALA Yearbook directs enquiry about ethics to the section on intellectual freedom. At least four political issues in which the ALA acted during the year are cited. These issues include English First Laws, minority concerns, law enforcement inquiries, and the constitutionality of the Child Protection and Obscenity Enforcement Act of 1988 (Schmidt 134).

Ethics and codes of professional standards appear to have lost the impact they once had in being "inspirational" and "enforceable." Now the ALA seems to see them as part of the Association's current political program.

Chapter 6

Conclusion: The ALA Code and the Future

> Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning
>
> Proverbs 9:9

The shift from ethical standards to political causes seems a natural extension of the ALA activities based on the earlier choices of its members. However, if the organization is to continue operating on the premise that it represents all librarians, then ethical standards and accountability will probably be called into question again. Of course, the ALA could remain a figurehead for librarians, while ethical issues are addressed in individual library associations. If that happens the ALA might lose its prestige, and any power would be splintered among those associations. One of the more important factors contributing to the eventual political shift of the ALA was its attitude grounded in American democratic ideology. Americans believe in certain rights, and in the nineteenth century one of those was the right to become educated. Librarians have held assumptions about their role in society based on how they have interpreted that right.

As America recovered from the Civil War and sought a national unity, education was seen as a way of obtaining

that unity. The commonly shared assumption that all Americans had the right to an education was held by librarians. These librarians were well educated and trained to find and organize knowledge in libraries, and many saw themselves as the educators needed to attain this national goal. They felt their training and a collection of the "best books" could be used to elevate their patrons' reading level and bring about a better educated and more informed public. In Dewey's proposal on May 7, 1883, to the Board of Trustees of Columbia University, this excerpt expresses a prevailing opinion held by librarians.

> Thoughtful observers say that public opinion and individual motives and actions are influenced now not so much by what is uttered from the rostrum or the pulpit as by what is read; that this reading can be shaped and influenced chiefly and cheaply only through the library, and, therefore, that the librarian who is master of his profession is a most potent factor for good (School 4).

Not all librarians held this view. There were some who shared the assumption about education, but saw their role as collector of materials to offer the public. These librarians did not want the responsibility of telling others what to read, nor did they want to impose standards upon them. This latter view was held more and more by those who worked in public libraries, while the former view began and continues in many academic and private libraries. Although each view persists to a degree today in either the public or the special library, the latter

view does not appear to still be represented in the national association of librarians. In 1876 this view was not only represented, it was in fact the dominant view in the ALA.

One of the reasons for this change in thinking by the ALA members is connected to the tremendous growth in numbers of public libraries and their librarians. As that growth continued, more public librarians became members of the ALA. They began to challenge the former views and eventually dominate the organization. This did not happen all at once, but over many years. In time there were fewer librarians left who still held or voiced a point of view based on the assumptions held in the late nineteenth century. In the early days of the ALA librarians expressed certain obligations to trustees, other librarians, staff and the public or society. But even in those formative years some members resisted conforming to standards. William Poole's defense of fiction and his reluctance to agree with standardization are but two visible examples of disagreement. The individualism associated with Poole eventually prevailed in the Association as librarians expressed a more liberal point of view and desired more autonomy. In looking back it appears that dominant personalities in the ALA who held opposing views actually assisted the association to be a more representative organization. Once the ALA was dominated by the views of public librarians, the representation of other

types of libraries and librarians diminished.

During those years between the formation of the ALA in 1876 and 1981, librarians and the Association have addressed the issue of ethics in various ways. From 1876 to Bolton's Canons, ethical concepts appear to be so ingrained that the Association does not formally address the issue at all. When Charles K. Bolton wrote his ethical Canons he was also responding to the codes written by other professions at that time. The Canons reflect an attitude of professional responsibility. Once his set of standards was published, librarians and the Association had a visible yardstick by which to measure whether they agreed or disagreed with them. The 1930 Suggested Code is the ALA's preliminary step in endorsing ethical standards. The first code in 1938 came sixty-two years after the formation of the ALA. As a statement it not only shows the ethical position of the Association, but also shows how much the public library's influence had spread. Like the Canons, the Code becomes another visible measurement for librarians which seems to have caused further dissatisfaction among some members of the ALA. The shift from an organization that represented all librarians to one that now appears to represent only the public library took place during the years from 1950 through 1970. It was at this time that the ALA defined its future in "broad social terms," and stated that it was accountable only to the "public." Under the "program of action"

libraries found they could also be held accountable for failing to comply with ALA standards. The Association had already broken with governmental authority, and in a court case were relieved of any legal responsibility for their actions as librarians in the course of their work. Had a recommendation regarding the suspension of a member who violated the Library Bill of Rights been approved by the Council, librarians would have found themselves more accountable to the ALA than to the courts. The highly idealistic approach of the librarians who founded the ALA has become a legalistic one, and the historical tracing of the ethical code shows the steps it took to reach this point.

Several questions arise from this examination. The two most relevant to this study are: the future of the code and the obligation of librarians represented by their own associations and not the ALA to follow the code. Librarians who felt their particular needs not being represented in the ALA founded the Special Libraries Association in 1909. Although there have been times when they offered their cooperation on special projects to the national organization, they did not align themselves with it. For the support and problem solving of their profession they have turned inward to their own members. Special librarians represent a wide variety of interests from art to agriculture. They have been focused in one direction, aware of who they serve, and this focus has con-

tinued to be their main objective. Muriel Regan, the president of SLA, wrote of their 80th conference, "The focus of the conference was the special library user--developing a sense of true client identity. . ."(Regan 233). Special librarians, by the nature of their work, to obtain and use specialized information for their patrons, have often found themselves in the role of educator. The complexities brought about by technology during the last twenty years have been addressed by these librarians, and they have harnessed the technological power, adapting it to their own needs. These were the first librarians to see and use the advantages of business technology, and by using these tools they have become the leaders in their profession. Past president of SLA Frank H. Spaulding wrote in "Special Librarians to Knowledge Counselor in the Year 2006" that most patrons using special libraries don't want to search for information. What they want, he says, is "the analysis of what is available." This is the sort of thinking that is compatible with the position of the earlier librarians. Spaulding says it will be the "information professional who will assume the crucial role of information intermediary and analyst" (86). The role of special librarian as an educator is also addressed in "The Information Manager as Provider of Educational Services" by Martha Jane Zachert. Expressing the extension of library services into "direct teaching" she says, "the special librarian will build on strength and also expand

horizons as planner, manager, and now--educator" (196). Responsibility to staff, students of library science, and other professionals in "one's own geographic vicinity" is expressed with the same considerations found in Bolton's Canons.

The SLA seems able to handle its own problems, and it not only addresses its patrons' needs, but seems concerned with its own responsibilities. Should it also be obligated to comply with the ALA Code of Ethics? Since it does not appear to be represented by the ALA, should it have its own code? There could be several reasons why the SLA might not want to adopt its own code. In the past it has solved its problems internally, members working together through a network. This system has proven very effective for SLA. A mimeographed sheet of "Guidelines For Ethical Conduct of Online Intermediaries" dated July 1985 has circulated with the names of three librarians. This is the sort of sharing that takes place in the organization, so it is possible that a formally adopted set of standards isn't considered necessary now.

The future of the ALA Code is another question which arises from this examination. However, it is impossible to separate the Code from the assumptions on which it was founded. The ALA as a national organization of librarians appears to represent all librarians, and it has claimed to be accountable to the "public." As we have seen, it does not represent all librarians, but has directed its concern

to the public library. The Code of Ethics then is really applicable to the public library. Is the code or the ALA really meeting the needs of its public?

The assumption that education was important in obtaining a national goal and that it could be provided by the "best books" and guidance was not a concept held by librarians alone. As late as 1945 Harvard published "the Redbook" which promoted the educational goal "to create responsibile democratic citizens." In the article "Harvard's Hollow Core," author Caleb Nelson states that the way Harvard addressed this goal was by establishing certain "core" courses. These courses set a standard for students to become "well versed in the heritage of the West" and knowledgeable about the "'common values on which a free society depends'" (Nelson 71). This ideal for citizens is closer in its application to the earlier ideal of the ALA than the current concept that individuals can choose from a wide range of materials to obtain the same educational goal.

How the public is perceived by the ALA affects how the organization will meet the public's needs and what sort of code it will adopt for them. The public library is currently defining its mission from a more liberal point of view. The assistant director for the state of Washington's public library services has stated, "Name any need and the library can help you" (Tifft 72). Attempting to meet all needs has resulted in criticism that the

library has moved too far from the "traditional mission of providing information." It has also created a situation where the problems identified with society have moved into the library. Librarians now find themselves confronted with drug dealing, illicit sex and brawls (Tifft 74).

Recently the American public has increased its questioning of policies or codes which assume no responsibility for traditional values. In the September 13, 1990 issue of the San Jose Mercury News, an article cites the complaint of Steve Dawson, a Milpitas resident. Agreeing to be supportive of the library policy to a point, he feels it is "an intelligence issue" to restrict R rated videos in libraries to be checked out to "the age group it was intended [for]." Dawson plans to show the Milpitas Library Advisory Commission and the County library panel scenes from the R-rated films. He states that he will "ask them if they'll be responsibile for letting young children get hold of this." Dawson would like to see the library policy changed (Ramirez 16A). Santa Clara County Librarian Susan Fuller states that "The individual parents have the right and responsibility to provide the guidance for their children." The ALA's history has shown the shift of librarians' responsibility from trustees to the "public," yet now when the public is questioning that responsibility, the librarians refuse to be held accountable, claiming that the parents are responsible. Some businesses and other associations are

willing, however, to be held accountable for the informational materials they handle. As regional manager of Blockbuster Video, Jim George feels an obligation to follow the guidelines set by the Motion Picture Association of America in serving the public. He believes it is his company's responsibility "particularly with some of the movies that are available" (Ramirez 16A). The position of librarians in not providing any guidance is summed up in Fuller's comment: "I think it's very, very important for people to be able to make their own choices." Some might question whether the choice she is speaking of is one that is or can be well informed under the current code.

The public, which librarians have professed to serve, has recently increased its questioning of informational materials. Many feel that the media, including publishers, are currently undermining values which pertain to America and family. One citizen, Mel Gabler, feels that seventy-five percent of Americans hold values about family and America "that are being censored from the schoolroom" (Cohen B1). Judith F. Krug, the director of the office for intellectual freedom at ALA, states, "There has been a lot of additional pressure to remove materials from schools and libraries in the past 18 months, at least 1,000 cases over the past year alone." She continues, "There are complaints from all of the country, and it seems to go beyond an organized effort" (Cohen B4). An advertisement in the New York Times attests to the

validity of her remarks. Addressed to "America's readers," the notice mentions that increased censorship efforts have recently been in the headlines and that they represent a "growing pattern of increasing intolerence, which is changing the fabric of America" (NY Times A5). In "Ethics at the Reference Desk" John Swan addresses the issue of publishers' bias through a librarian's perspective. He stated that the indexes as reference tools contain certain biases and do not guarantee the patron will obtain the widest range of information possible. "The general publishing market, the reference tools which facilitate access to the publications, and the acquisition process shaping the individual collection all function as screening, even 'precensoring' forces which are larger than any single pressure group" (Swan 103).

It appears evident that the direction that is being taken will lead to court cases that will try the validity of the ALA Code of Ethics. American democracy has been founded on laws and rights of individuals. When those rights have been transgressed or abused, they can take their grievances to the courts. Ideals, such as those held by the librarians who founded ALA, are not based on laws, but come from inside human beings. They inspire individuals to be more than they might otherwise be, and in so doing those individuals desire to help others also achieve that goal.

Appendix A.

The Librarian's Canons of Ethics
1909 (Public Libraries 203-205)

I

Responsibility

In the organization of a library by the trustees much of their authority is usually delegated to the librarian. He should not chafe if the trustees as a body feel called upon from time to time to exercise the authority vested in them as guardians of the public interest.

II

Loyalty

When a librarian cannot in his dealings with the public be entirely loyal to a policy which is clearly upheld by his trustees he should explain his position to the board, and in an extreme case offer to resign.

III

Sincerity

To delay bringing a plan before the trustees until it is certain to obtain adequate presentation and a fair hearing may be considered only common wisdom; but to abstain from urging a project until a known opponent happens to be absent is unprofessional.

IV

Duty to the staff

A librarian is bound, as opportunity offers, to advance those that are capable to more responsible positions in his own library or elsewhere. He must also spend the money of his institution with due prudence, and get a full return for it in service. Although efficiency of the staff is temporarily reduced by frequent transfer of assistants to new positions or to other libraries, in the end, a library whose workers are seen to obtain rapid and solid advancement profits by its reputation in this respect.

V

The staff's duty to the librarian

A librarian has a right to entire loyalty from his staff, although he may be called upon at times to face frank comment from them. Such criticism should never go beyond the library doors; nor should the staff carry complaints over the librarian's head to the trustees, except in extreme cases.

VI

The staff's duty to the library

An assistant should not allow personal antagonisms

within the library to injure efficiency; nor should the staff use library hours for social intercourse. Enforced leisure during library hours should be used for self improvement as the best return for compensation received.

VII

Expert advice

A librarian may not act as an expert adviser to the trustees of another library, even when solicited, without the request, or at least without the full knowledge, of the librarian concerned, and not then unless he is persuaded that serious and probably irremediable delinquencies exist. The analogy is to be found in the physician, who may not advise a patient unless the attending physician requests it, or until the attending physician has been dismissed.

VIII

Private advice

A librarian should feel free to claim counsel from others in the same calling, and should be willing to give such counsel when requested, without publicity or expense.

IX

Rivalry

Statistics should not be used to show superiority of a library over neighboring libraries, by making a comparison in figures which a librarian would think too discourteous to put into words. If there is to be printed criticism it should always bear clearly the librarian-author's name.

X

Engaging an assistant

A librarian may not negotiate for the services of an assistant in another library until he has made his intention known to the assistant's superior officer.

XI

Predecessors

A librarian who makes a habit of commenting unfavorably on the work of his predecessors in office invites criticism of his good taste.

XII

A librarian's province

A librarian is endeavoring to be a force in the community, and contact with people even more than with books engenders force. We must not confuse the duties of librarian and assistant; the one is always associated with <u>people</u>, although in a small library he (or she) may do all the work; the assistant may or may not be called upon to meet the public, but generally has specific duties to which specific hours must be given.

XIII

Bearing in public

A librarian as a person of influence, and seeking the respect of all his fellow citizens, cannot carelessly choose his company, nor indulge in habits and tastes that offend the social or moral sense. These self-limitations are in the nature of hostages which he gives for the general good. He must not limit his advisers to one circle, for he needs a wide horizon, ready sympathies, and the good will of all classes.

XIV

Use of his name

A librarian should be chary of lending his name to a public controversy to add weight to the contention of a local faction, or to commercial enterprises, even those that have an educational or philanthropic motive. Having a financial interest in any material device, invention or book proposed for purchase in his library, the librarian should inform his trustees of this interest.

XV

Specializing

The librarian should not permit specialized book-collecting or book-reading to narrow his field of interest, nor to bias his judgment in purchasing books. The number of points of contact with knowledge and with his public determines to some extent the libraian's usefulness.

XVI

Shrewdness

Abandoning a reliable agent to obtain slightly better terms is usually of but temporary advantage, deprives the librarian of a trusted adviser and discourages a high standard in business. Nor should he jeopardize his independence by accepting special favors from business firms. The repudiation of orders and the return of books worn by reading injure the librarian's reputation for honorable dealing

XVII

Professional spirit

A high professional spirit calls for sound training, clear ethical standards, and sustained enthusiasm for the fellowship of librarians.

Appendix B

1938 Code of Ethics for Librarians
(ALA Bulletin 128-130)

Preamble

1. The library as an institution exists for the benefit of a given constituency, whether it be the citizens of a community, members of an educational institution, or some larger or more specialized group. Those who enter the library profession assume an obligation to maintain ethical standards of behavior in relation to the governing authority under which they work, to the library constituency, to the library as an institution and to fellow workers on the staff, to other members of the library profession, and to society in general.
2. The term librarian in this code applies to any person who is employed by a library to do work that is recognized to be professional in character according to standards established by the American Library Association.
3. This code sets forth principles of ethical behavior for the professional librarian. It is not a declaration of prerogatives nor a statement of recommended practices in specific situations.

I. RELATION OF THE LIBRARIAN TO THE GOVERNING AUTHORITY

4. The librarian should perform his duties with realization of the fact that final jurisdiction over the administration of the library rests in the officially constituted governing authority. This authority may be vested in a designated individual, or in a group such as a committee or board.
5. The chief librarian should keep the governing authority informed on professional standards and progressive action. Each librarian should be responsible for carrying out the policies of the governing authority and its appointed executives with a spirit of loyalty to the library.
6. The chief librarian should interpret decisions of the governing authority to the staff, and should act as liaison officer in maintaining friendly relations between staff members and those in authority.
7. Recommendations to the governing authority for the appointment of a staff member should be made by the chief librarian solely upon the basis of the candidate's professional and personal qualifications for the position. Continuance in service and promotion should depend upon the quality of performance, following a definite and known policy. Whenever the good of the service requires a change in personnel, timely warning should be given. If desirable adjustment cannot be made, unsatisfactory serv-

ice should be terminated in accordance with the policy of the library and the rules of tenure.
8. Resolutions, petitions, and requests of a staff organization or group should be submitted through a duly appointed representative to the chief librarian. If a mutually satisfactory solution cannot be reached, the chief librarian, on request of the staff, should transmit the matter to the governing authority. The staff may further request that they be allowed to send a representative to the governing authority, in order to present their opinions in persons.

II. RELATION OF THE LIBRARIAN TO HIS CONSTITUENCY

9. The chief librarian, aided by staff members in touch with the constituency, should study the present and future needs of the library, and should acquire materials on the basis of those needs. Provision should be made for as wide a range of publications and as varied a representation of viewpoints as is consistent with the policies of the library and with the funds available.
10. It is the librarian's responsibility to make the resources and services of the library known to its potential users. Impartial service should be rendered to all who are entitled to use the library.
11. It is the librarian's obligation to treat as confidential any private information obtained through contact with library patrons.
12. The librarian should try to protect library property and to inculcate in users a sense of their responsibility for its preservation.

III. RELATIONS OF THE LIBRARIAN WITHIN HIS LIBRARY

13. The chief librarian should delegate authority, encourage a sense of responsibility and initiative on the part of staff members, provide for their professional development, and appreciate good work. Staff members should be informed of the duties of their positions and the policies and problems of the library.
14. Loyalty to fellow workers and a spirit of courteous cooperation, whether between individuals or between departments, are essential to effective library service.
15. Criticism of library policies, service, and personnel should be offered only to the proper authority for the sole purpose of improvement of the library.
16. Acceptance of a position in a library incurs an obligation to remain long enough to repay the library for the expense incident to adjustment. A contract signed or agreement made should be adhered to faithfully until it expires or is dissolved by mutual consent.
17. Resignations should be made long enough before they are to take effect to allow adequate time for the work to be put in shape and a successor appointed.
18. A librarian should never enter into a business deal-

ing on behalf of the library which will result in personal profit.

19. A librarian should never turn the library's resources to personal use, to the detriment of services which the library renders to its patrons.

IV. RELATION OF THE LIBRARIAN TO HIS PROFESSION

20. Librarians should recognize librarianship as an educational profession and realize that the growing effectiveness of their service is dependent upon their own development.

21. In view of the importance of ability and personality traits in library work, a librarian should encourage only those persons with suitable aptitudes to enter the library profession and should discourage the continuance in service of the unfit.

22. Recommendations should be confidential and should be fair to the candidate and the prospective employer by presenting an unbiased statement of strong and weak points.

23. Librarians should have a sincere belief and a critical interest in the library profession. They should endeavor to achieve and maintain adequate salaries and proper working conditions.

24. Formal appraisal of the policies or practices of another library should be given only upon the invitation of that library's governing authority or chief librarian.

25. Librarians, in recognizing the essential unity of their profession, should have membership in library organizations and should be ready to attend and participate in library meetings and conferences.

V. RELATION OF THE LIBRARIAN TO SOCIETY

26. Librarians should encourage a general realization of the value of library service and be informed concerning movements, organizations, and institutions whose aims are compatible with those of the library.

27. Librarians should participate in public and community affairs and so represent the library that it will take its place among educational, social, and cultural agencies.

28. A librarian's conduct should be such as to maintain public esteem for the library and for library work.

Appendix C

Statement on Professional Ethics
Approved by ALA Council, January 1975
(American Libraries 666)

A librarian

* has a special responsibility to maintain the principles of the Library Bill of Rights.
* should learn and faithfully execute the policies of the institution of which one is a part and should endeavor to change those which conflict with the spirit of the Library Bill of Rights.
* must protect the esential confidential relationship which exists between a library user and the library.
* must avoid any possibility of personal financial gain at the expense of the employing institution.
* has an obligation to insure equality of opportunity and fair judgment of competence in actions dealing with staff appointments, retentions, and promotions.
* has an obligation when making appraisals of the qualifications of any individual to report the facts clearly, accurately, and without prejudice, according to generally accepted guidelines concerning the disclosing of personal information.

Appendix D

Statement of Professional Ethics
American Library Association
1981 (American Libraries 335)

I. Librarians must provide the highest level of service through appropriate and usefully organized collections, fair and equitable circulation and service policies, and skillful, accurate, unbiased, and courteous responses to all requests for assistance.

II. Librarians must resist all efforts by groups or individuals to censor library materials.

III. Librarians must protect each user's right to privacy with respect to information sought or received, and materials consulted, borrowed, or acquired.

IV. Librarians must adhere to the principles of due process and equality of opportunity in peer relationships and personnel actions.

V. Librarians must distinguished clearly in their actions and statements between their personal philosophies and attitudes and those of an institution or professional body.

VI. Librarians must avoid situations in which personal interests might be served or financial benefits gained at the expense of library users, colleagues, or the employing institution.

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